

who had not yet bowed their knees to Baal.—*Rochester Level.*

**REVIVAL IN JAMESTOWN.** Extract of a letter from the pastor of the church in Jamestown, Chaut. Co., N. Y., dated March 5th.

The Lord is pouring out his spirit here in copious effusions, upon men in high places and low. Our meeting continues yet, and when it will stop it is impossible to tell. Pray for us.

Yours, &c. E. J. GILLET.

From the N. Y. Evangelist.

Oswego, March 16th, 1835

Dear brother Leavitt—A protracted meeting of 14 days' continuance, conducted by brother Hawley, late of West Lincoln, has just closed in the west part of Oswego, with most cheering results. The aspect of religious things at the commencement of the meeting was most dismal and forbidding. The small Baptist church had become almost extinct, and moral darkness greatly increased; scepticism alarmingly prevailed; the march of vice and irreligion was rapid, and the giant evil, intemperance, had long reigned on Zion's fair and lovely things. Under these unfavorable and forbidding circumstances the meeting commenced, and progressed with increasing interest and power till its close. There were fifty hopeful conversions. At the close of the meeting brother Hawley delivered an address on the subject of temperance, in which he strongly advocated the principle of total abstinence from all that can intoxicate. After the address the "total abstinence pledge" was circulated; and one hundred signatures were obtained. Thus we see a demonstration of the apostle's declaration in describing the fruits of the Spirit—he says one is temperance. Since the close of the meeting brother Hawley has organized a church on the principle of union. Twenty-one have already united, and about twenty others are expected to join soon.

Yours in the bonds of the gospel,

W. B. L.

The Evangelist contains accounts of powerful revivals in Westbrook Ct. and Riga, Monroe Co. N. Y.

For the Telegraph.

**REVIVAL IN PASSUMPSIC BAPTIST CHURCH.**

Dear Br. Murray:

Some account of the revival of religion in the church and society in this place may be interesting to the readers of the Telegraph.

Two individuals were added to the church by baptism in September last. At our monthly meeting, Oct. 3, it was proposed to the church that each member should select at least one impenitent person for whom they would continue to pray, and with whom to labor, considering themselves charged to use all those special means which in their judgment would have a tendency to bring them immediately to Christ. Several signified their willingness to engage in the work. At our next monthly meeting two sisters brought their trophies with them. The prayers, instructions, and affectionate exhortations of one, had succeeded in winning a daughter to Christ, and those of the other a husband. These were encouraging omens, and the church began to prepare the way of the Lord by making efforts to reclaim backsliders, and by the exercise of discipline.

A protracted meeting was commenced on the 8th of December, and was continued three weeks. During the first week much of the divine presence was manifest. Confessions were such as manifested deep penitence, and many of the impenitent were manifestly deeply impressed, and a general solemnity pervaded the whole assembly. Many of the church, however, were so much under the influence of mammon that they did not come up to the help of the Lord. Most of these appeared on Sabbath, and being called together by themselves, covenanted to come up and stand by their brethren in the work while the meeting should continue. But the second week was excessively cold, and some whose hearts were with us, being in feeble health, were in consequence prevented from attending; while others were manifestly more solicitous to shield their flocks and herds from the piercing frost, than to rescue souls from the dominion of Satan and the torments of hell. Many of the impenitent, and even some who were deeply anxious, were for the same cause detained from the house of God.

It was a week of trial to those who were sustaining the meeting. The impenitent saw the apparent waning, and some whose attention had been arrested began to think that nothing would be accomplished, and took occasion to fortify and brace their hearts against religious impressions; and what was most disheartening of all, the intercession of the Spirit was withdrawn from some, and fewer gained access to the throne of grace than on the preceding week;—and added to all this we were disappointed of the labors of several brethren from a distance, on whom we relied. Almost every thing appeared dark around us. Several backsliders had returned confessing their sins; but down to Friday evening of the second week it was not known that a single soul had been born of the Spirit since the meeting commenced. Some were nearly disheartened, and proposed to close the meeting suddenly at this point. Others felt an assurance that God would yet pour out his spirit, and souls would be converted; and reminded their brethren that they had engaged in the outset "to seek the Lord till he come," and they could not consent that the meeting should be given up. About this time the hearts of the brethren were cheered by the arrival of

Br Baldwin from Canada, who came prepared to labor with us as long as the meeting should continue. And some to whom the heavens had seemed to be shut up for several days, now with agonized hearts gained access to the throne of mercy, and it was resolved to hold on at least until Sabbath evening. In the mean time the Lord appeared, and some souls were converted.

Thus passed the first thirteen days of the meeting, and had it closed then, the result would have been the return of a number of backsliders, and the conversion of three or four sinners. The brethren resolved still to hold on, trusting in the arm of Omnipotence; and the meeting was continued through the third week, every day of which was signalized by rich displays of redeeming mercy. At the close of the third Sabbath it was ascertained that at least five-and-twenty had obtained relief from the burden of sin, and were resolved to serve and obey God the residue of their days. Meetings during the day were now suspended, but were kept up every evening for a considerable time; and the work went on, and spread into some neighborhoods where the influence of the meeting had been but little felt. One interesting occurrence I will relate, for the encouragement of youthful effort.

Two sisters who had found a precious Savior, one aged 12 and the other 14, had felt deeply for an aged grandfather, and had repeatedly requested prayers on his behalf. The youngest of these lived in the same house with her grandfather, and the other four or five miles distant, most of which she travelled on foot, in but an indifferent snow path, to make an effort for the salvation of her beloved grandfather. The two sisters met at an evening lecture, where they one more presented his case, and sought strength to do their own duty. When the meeting was closed they repaired to the dwelling of the hoary-headed sinner, whose desperate case they felt to be above all others. They immediately entered into conversation with him on the concerns of his soul, pressing them on his immediate attention. After laboring with him by their gentle and earnest entreaties for nearly an hour, they bowed down together in his presence, and in succession lifted up their voices and their hearts to God for his salvation. God heard!—the aged sinner's heart melted—and from that hour he dates his conversion to God.

He has since made a profession of religion. What an example is here! How worthy of imitation by every young convert! If every new recruit to the army of Christ would take a similar stand and maintain it until death—if it were made the great object of the Christian's life to win souls to Christ, his cause would not advance so slowly, and so many souls would not go down to hell. "He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

I have baptized twenty-seven, exclusive of the two named at the head of this article. Three who may be regarded as the fruits of the revival, have joined the Congregational church in Waterford. There are a number who have not yet made a profession, some of whom are anxiously waiting to obtain permission of their friends to be baptized. We are still in hope that God will carry on this work.

I have been the more particular in this narration, hoping that it may be of use to others who may meet with similar embarrassments while making special efforts for the conversion of souls.

Yours truly,

JONA. MERRIAM.  
Passumpsic, March 22, 1835.

For the Telegraph.

Brother Murray:

Knowing the interest felt in revivals of religion, by the people of God; I send you a brief account of a revival in Charlotte. There is a small Baptist church in the town, with which I have been laboring one half of the time since the 1st of January. I found the church praying for a revival of God's work, and willing to make efforts in some measure consistent with their prayers. On Lord's day 7th of February there were evident signs of an awakening among the people. The state of feeling was such that after the usual exercises of the day, I invited all in the congregation who wished to be conversed with concerning their souls to tarry. More than twenty who had no interest in the pardoning mercy of God tarried, and listened with interest to the instruction given. Some felt that they were lost sinners and must perish unless God showed mercy.

Prayer meetings were kept up and well attended, until Lord's day, 21st, when some being anxious for a protracted meeting, an expression of the congregation was taken, and almost every person in the assembly, saints and sinners, rose expressive of their desire to attend and contribute to its support. The meeting commenced on the 1st of March under very favorable circumstances. A most earnest spirit of supplication for impenitent sinners was manifest. The meeting continued two weeks, during which there was remarkable attendance of the impenitent; and deep feeling on the part of God's people, for the salvation of souls. About one hundred have professed submission to God. At the close of the meeting we resorted to the river, Laplata, ("because there was much

water there,") and baptized twenty. We expect more to follow their Savior in this holy ordinance soon.

Br. Wm. Grant, of Moriah, N. Y., did the preaching during the meeting. The doctrine which was preached to Nicodemus by our Lord was ably defended; the sinner's false foundation taken away; and he led to see his perishing condition, and to flee to Christ as his only refuge. In seeing such additions to this feeble church, we are led to exclaim, What hath God wrought?

Yours in Christ,

M. D. MILLER.  
Monkton, March 24th, 1835.

#### COMMUNICATIONS.

For the Telegraph.

**"THE BAPTISM; OR THE LITTLE INQUIRER."** This is the title of a neat little volume, written by W. Jewell, of Philadelphia, and published by the Massachusetts S. S. Union. It was designed for, and is admirably adapted to the capacities of juvenile readers, and is well calculated to lead the young inquirer to a correct understanding of the ordinance of Christian baptism. Another thing which adds in no small degree to the value of the book, is the clear illustration which it contains of the nature and necessity of regeneration, without which no one is qualified either for a place in heaven, or for a proper use of the ordinances of the gospel. The following passages will give the reader some idea of the work. Charles Singleton was the Little Inquirer, who thus addressed his pious mother:

"Tell me, mother, if Mr Edgar's three sons, who were taken, last Sabbath afternoon, to the church, and sprinkled with water out of a large stone basin, have been baptized? and if they have, whether they have got new hearts?—because father told us the Bible speaks of only one kind of baptism; and that was covering the whole body with water; and I remember he said we must go and confess our sins to God, and repent, and have a new heart, before we could be baptized. I am sure I do not know how it is; for there is Henry Edgar, who is a little baby, and cannot talk, yet he was baptized; how did he confess his sins? Indeed I should not think he had done any sins to be sorry for; and as for Richard, I asked him, when he told me he had been to the church, to get baptized, if he had repented, and he laughed me in my face, and said, 'What do you mean by repented?' You, my dear mother, have always said, it was a very solemn thing to be baptized, but Richard Edgar is not solemn; he laughs, and talks and plays, just as he ever did; do you think he has got a new heart?"—pp. 5-6.

The parents of Charles had not before thought it duty to direct his attention to the ordinances of the gospel, but had thought it sufficient to impress his mind with the great truths more immediately connected with the salvation of his soul, and the influence of which he must feel, to be prepared for a proper reception of the ordinances. But the inquiries of this little son were now so serious, and so earnestly expressed, to be neglected. Mrs Singleton, therefore, after having sought direction and assistance in earnest prayer, resolved to undertake the responsible task of explaining to him the nature and design of baptism, and the qualifications which entitle to the ordinance. This was done in a manner calculated to make a solemn and abiding impression on the mind. Before entering upon this duty, Mrs S. thus addressed her beloved child:

My dear son, you know very well that your parents have always taken pleasure in your instruction, and their anxious wishes have been that you might love God above every thing else; and we have prayed that the Lord would bless you, and make you one of his dear children. We have often told you that you are not to live in this world forever; and that we cannot be happy here, nor happy in the next world, unless we have Jesus for our friend. Now God has told us this in his precious word, the Bible; and moreover he has told us we are all sinners, and that unless we love the Lord we never can come where he is. In his word he directs us how, and bids us go to the Savior of sinners. All these things have we told you, and many more, because we love you, and do not wish to be separated from you; for we may soon die; and then if we have loved the Lord Jesus, we shall meet in heaven, never more to be parted. But if you should die without the love of Christ, you cannot go to heaven; and as we trust in the Savior, and hope to have a place at the right hand of God, we should be forever removed from you. It would make us very unhappy while we stay in this world, to think of such a separation from a dear child. As I have before told you, your parents are never happier than when engaged in imparting to you religious instruction; they always love to answer your questions; and I am sorry that my child should suffer the thought to enter his mind, that his father, or his mother, who profess to love him, would ever keep him from the performance of any thing that would add to his happiness; or that he should suspect they had not been as

faithful and as kind to him as any other parents had been to their children."—pp. 20-21.

I only add, the whole book must be read to know its worth. It is to be hoped that the "Little Inquirer" will soon find a place in the juvenile library of at least every Baptist family, and in the library of every Baptist S. School.

#### MR. BIRNEY'S LETTER.

Read at the late meeting of the Vermont Anti-Slavery Society.

CINCINNATI, Feb. 1, 1836.

Mr E. D. Barber:—Your letter of Jan. 11th, was received a few days since, whilst I was at New Richmond, the place to which it was directed. I lament, that, the almost constant employment of my time, in defending myself, and the cause in which I am engaged, against the attacks of pro-slavery assailants here, must necessarily make my answers to your several inquiries shorter than under other circumstances they would be. If the *Philanthropist* is permitted to reach you, it will show, what fierce resistance the aroused spirit of slavery in this city is already making against the assaults of its adversary.

Your first interrogatory is—"would the immediate emancipation of the slaves of the South be attended with danger to the safety of the white population, either in their persons or property?" Answer—At present, the property of slave-holders is very much depreciated upon by their slaves;—and in the planting South, the proprietors now live, and I doubt not, (independently of the Anti-Slavery operations,) from the rapidly increasing number and growing intelligence of the slaves—will continue to live, as long as slavery subsists, in great apprehension for the safety of themselves and their own families. I know of nothing that would so effectually arrest private and nocturnal depredations on property by slaves—or remove all apprehensions of personal security, as immediate emancipation. Emancipation of any kind, however gradual, would be preferable to continued slavery, in reference to the two objects embraced in the inquiry; but the nearer it could be made to approach to *immediate*, the more fully would they be attained. I would not be understood, by any means, as saying, that no inconveniences would be felt, if the slaves should, all, be manumitted tomorrow. But they would not be the legitimate consequences of emancipation. They would arise from the spirit of domination remaining in the masters. Inconvenient consequences are now showing themselves in such of the British West India islands as embrace the apprenticeship-system. This remark would not apply, of course, to immediate emancipation brought about from principles of duty on the part of slave-holders—for, then, the same spirit which led to the act of justice would follow the manumitted with acts of kindness and auxiliary efforts to improve their condition in every respect. I feel well assured, that no other mode of emancipation can ever be effectual, but that which is *immediate*. None other has ever been so, in reference to the colored class—where they have constituted the great mass of the laborers in every country. The gradual schemes in some of the middle and eastern States do not affect the position, inasmuch as the slaves in them made but a very small part of the laboring classes. In the south, gradual emancipation would leave the parties *inimical*—because it would have the appearance of being *wrong* from the slave-holder: *immediate*, would leave the parties, *friends*, because it would be *voluntary*. I should apprehend no danger to the personal security of the whites from immediate emancipation, except what might arise from the haughty and domineering temper of the latter, after they have parted with the power of coercion. Nor would I suppose that property would be by any means so insecure as it is now.

2. "Would the blacks, when emancipated, be likely to become an indolent, disorderly and vagabond population?" I have no idea, that they would—provided the conduct of the whites should be just and kind to them afterward. If the laws should be partial and unjust—made to crush them and to keep them crushed, your interrogatory might well be answered in the affirmative. I have no doubt, they would in this case become as a body, indolent, disorderly, and vagabond. But I hesitate not to believe, that the stimulation of wages honestly paid, and, if not, certainly collectable by law, would quicken the emancipated blacks, as it does every other people. There is, I believe, no instance of an indolent laboring class, where the laws assure to them rewards of their industry. Some of our most intelligent friends suppose a peculiar system or code of laws would be required for the slaves if they should be emancipated. I must differ with them. It would not only keep alive the pride of the white man but continue a sense of degradation on the part of the black. Let the laws be made for the *offence* whether committed by white or black, and not for the *color*. Should a just and impartial system of legislation prevail, vast numbers of the blacks and colored people would start in the race of improvement. Their success would attach them to the friends of law and good order among the whites by a lien much stronger, than their *color* would to the idle, the ignorant and the vicious. They would thus add to the security of the whites, against the influence of such of their own color as could not be stimulated to industry and good conduct. They would, as a class in the community, be what other classes are, under a wise or unwise system of treatment and legislation.

3. "Would the emancipation of the slaves, impoverish the whites who now hold them as property?" The slave-holders are generally the land-holders. There are a few—but they constitute but a small portion of the community—who own slaves, without real estate. They hire them out, in most cases, in towns as menial servants,—sometimes they send them out to labor by the day or job, trusting to the honesty of the slave to render what he has earned through the day—and not unfrequently, (formerly) they hired the slave to himself by the week, month or year.—This class of slave-holders would be injured in their property, by an immediate emancipation of the slaves, and probably, in some instances, impoverished. But I do not suppose, that the land-holders who are also slave-holders, would be injured much, if at all. I proceed upon the hypothesis, that the capital already vested in their slaves is *sunk*. The difference then between the present slave-holder and the future *hired* of the labor of his former slaves would be the wages he would have to pay them. He would be precisely on the same footing as a large farmer in Vermont, who so regulates itself, in all countries as to leave the main profit to the proprietor. The planter would in a short time be exonerated from the care of the *in-operatives* belonging to each family. He would save much in overseer's wages, in doctor's bills, in the expense of recovering runaways, in the wear and tear of his cattle and fees, in pilfering and nightly depredations &c. &c. To say nothing of a feeling of personal security, now forever taken from him. Add to all this, the increased value of his real estate, occasioned by the large immigration from the free States—the introduction of machinery and manufactures of every kind—the calling into life of numberless resources now (and as long as slavery endures, to remain) dormant in the South; and I doubt not, in five years' time it would prove to the slave-holder a profitable speculation. Would that their prejudices would permit them to examine the subject in this light.

I have given you above, dear sir, very succinctly and in great haste, answers that might be extended to a good sized volume. The pressure under which I am for time, and the necessity of sending them off immediately prevents my even copying them in a legible hand-writing. Do not publish them, unless you think the cause of freedom will be aided by doing so.

Yours truly,

JAMES G. BIRNEY.

#### OBITUARY.

For the Telegraph.

REV. SIMEON CHAMBERLAIN.

Concluded.

The moral character of Mr Chamberlain was unexceptionably good. Like the chastity of Caesar's wife, it was above suspicion. Uniformly upright in his business-like intercourse with society, his conduct on no occasion, by its inconsistency with the general tenor of his actions, furnished reason to fear, that he was governed less by rectitude of principle, than by a concern for his reputation. He deserved and secured, universally, the confidence of those who knew him.

In the various relations of domestic life, he was attentive and amiable. As a neighbor he was kind and accommodating. His piety, though sincere and warm, was calm and rational. Less subject than most others, to great changes of feeling, if he seldom arose to a remarkable elevation, he seldom was painfully depressed. His piety was grounded alike in the understanding and in the heart. Believing, with an unwavering confidence, in the truth of Christianity, his faith appropriated to his own necessities its gracious provisions, and his heart rejoiced in their richness and abundance.

Unlike too many who retain a creditable standing in the Christian church, his piety pervaded his whole soul, leaving no part of his character untouched, exempting no one prevailing disposition from its control.

Piety with him was eminently practical. It did not exhaust itself in the excess of its own fervor, bearing the soul to an unusual elevation, and then leaving it with prostrate energies, in a state of spiritual languor. It was not confined to mere aspirations of the heart after God; but incorporated itself with the temper of his soul, and stamped its character on all his doings.

Mr Chamberlain fulfilled the duties of his responsible station with fidelity and success. Ever anxious for the welfare of the people of whom he had the charge, he was diligent in the pursuit of those measures he thought suited to promote it. In managing the concerns of the church, he was pacific and judicious—sure if he did not remedy an evil, not to augment it.

His talents as a preacher were respectable. His discourses were characterized by soundness of thought and simplicity of method. If he was less animated than some, deficiency in this particular could seldom be mentioned as his fault. His hearers might always rely upon something which would instruct and improve them. I remember to have heard it remarked by a judicious and intelligent man, who for a number of years had attended his ministry, that he never knew him fail to bring forward something to interest and profit his congregation.

His exemption from those foibles with which some otherwise good men are often chargeable, gave a weight to his character and instructions, which nothing else could have imparted; and tho' it heightened the loss, cannot fail to mitigate the sorrows of his afflicted relatives, and embalm his memory in the hearts of all who knew him.

Vice tings us even in our pleasures, but virtue consoles us even in our pains.

#### CONGRESSIONAL.

From the Globe.

APPOINTMENTS BY THE PRESIDENT

By and with the advice and consent of the Senate.

Rogers B. Taney, to be Chief Justice of the Supreme Court of the United States.

Philip P. Barbour, to be Associate Justice of the same court.

Amos Kendall, to be Postmaster General.

Robert R. Reid, to be Judge of the U. States for East Florida.

J. A. Cameron, to be Judge of the U. States for West Florida.

James Webb, to be Judge of the United States for South Florida.

John Forsyth, Jr. to be Attorney of the United States for the Southern District of Alabama.

Thomas W. Oldfield, to be Consul of the United States for Lyons, in France.

Richard P. Waters, to be Consul of the United States for the Island of Zanzibar, in the dominions of the Sultan of Muscat.

Andrew Stevenson, to be Envoy Extraordinary and Minister Plenipotentiary of the United States to the Court of Great Britain.

John H. Eaton, to be Envoy Extraordinary and Minister Plenipotentiary of the United States to the Court of Spain.

Richard K. Call, to be Governor of Florida.

Arthur Middleton, Jr., to be Secretary of the Legation of the United States to the Court of Spain.

The notice of the appointment of Geo. Adams as Judge for the District of Mississippi, and of Richard M. Gaines as Attorney for the same district, both commissioned on the 20th of January last, was accidentally omitted.

From the National Intelligencer.

IN SENATE.—Wednesday, March 16.

Mr WEBSTER addressed the Senate as follows: Agreeably to notice, I offer sundry petitions on the subject of slavery and the slave trade in the District of Columbia. The first purports to be signed by two thousand four hundred and twenty-five of the female inhabitants of Boston.

This petition is in the usual printed form. It is respectful to Congress, and contains no reproaches on any body. It asks for the consideration of Congress, both with respect to the existence of slavery in the District, and with respect to the slave trade in the District.

The second is a petition, signed by Joseph Filson, and about a hundred others, citizens of Boston, some of whom are known to me, and are highly respectable citizens of Boston, some of whom are known to me, and are highly respectable persons. The petition is to the same effect, and in the same form.

The third petition appears to be signed by a large number of persons, inhabitants of Wayne county, in Michigan. I am not acquainted with them. It is a printed petition, different in form from the preceding, drawn more at length, and going farther into the subject. But I perceive nothing in it disrespectful to the Senate, or reproachful to others.

The fourth petition is like the two first, in substance and in form. It is signed by four hundred and thirty-three citizens of Boston. Among these signers, sir, I recognize the names of many persons well known to me to be gentlemen of great worth and respectability. There are clergymen, lawyers, merchants, literary men, manufacturers, and indeed persons from all classes of society.

I ask sir, that these petitions may be received, and move that they be referred to the Committee for the District of Columbia. This motion itself, sir, sufficiently shows in what manner I think this subject ought to be treated in the Senate.

The petitioners ask Congress to consider the propriety and expediency of two things: first of making provision for the extinction of slavery in the District; second, of abolishing or restraining the trade in slaves within the District. Similar petitions have already been received. These gentlemen who think Congress have no power over any part of the subject, if they are clear and settled in that opinion, were perfectly justifiable in voting not to receive them. Any petition, which, in our opinion, asks us to do that which is plainly against the constitution, we might very justly reject. As, if persons should petition us to pass a law abridging the freedom of the press, or respecting an establishment of religion, such petition would very properly be denied any reception at all.

In doubtful cases, we should incline to receive and consider; because doubtful cases ought not to be decided without consideration.

But I cannot regard this case as a doubtful one. I think the constitutional power of Congress over the subject is clear, and, therefore, that we were bound to receive the petitions. And a large majority of the Senate are also of opinion that the petitions ought to be received.

I have often, Mr President, expressed the opinion that, over slavery, as it exists in the States, this Government has no control whatever. It is entirely and exclusively a State concern. And while it is thus clear that Congress has no direct power over this subject, it is our duty to take care that the authority of this Government is not brought to bear upon it by any indirect interference whatever. It must be left to the States, to the course of things, and to those causes over which this Government has no control. All this, in my opinion, is in the clear line of our duty.

On the other hand, believing that Congress has constitutional power over slavery, and the grade in slaves, within the District, I think petitions on those sub-